THE
Nation Vindicated,
FROM THE
SPERSIONS
Cast on it in a Late
AMPHLET,
INTITLED,

resentation of the Present State of ion, with regard to the late excessive th of Infidelity, Heresy and Profaneness, pass'd the Lower House of Convocation.

PART I.

The Second Edition Corrected.

---

hou, what is the Cause that the former Days etter than these? For thou dost not enquire concerning this.

Eccles. vii. 10.

LONDON;
for *A. Baldwin* near the *Oxford-Arms* *Warwick-Lane.* M.DCC.XI.

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THE

ation Vindicated, &c.

LL who are not Enemys to the Church and Kingdom, must be pleas'd to see the falsity of a Representation expos'd, which lays a Guilt on both, by affirming, that *a of Impiety and Licentiousness hath broke m, and overspread the Face of this Church Kingdom*; and the Representers themmust be highly satisfy'd to have their Representation disprov'd, since they say, *t without unspeakable Grief reflect on that* &c. and *that the late excessive Growth delity, Heresy and Profaneness has brought ur on our Holy Faith, on our Church and* To suppose otherwise, must be to , that they are so far from lying ununspeakable Grief, that they are pleas'd aving Dishonour brought on our Holy on our Church and Nation.

Pag. 4.

Pag. 17.

one engage in a better Cause, than when those he writes against must not only him Success, but are bound, as they avoid the Imputation of Hypocrisy, re he disproves and confutes them, the o commend and applaud him?

A Paper, which labours to make the N
appear black and odious, ought not in C
to be suppos'd to have pass'd the
House of Convocation, since 'tis pu
without any Authority, or any name
that of *John Morphew*, for whom 'tis
be printed; they sure cou'd not be gu
so inconsistent a thing, as to frame a
sentation against Printing without Aut
and yet publish their own without any
can I well suppose, after what has be
ally said by Ecclesiasticks against appea
the *Mob*, that they wou'd chuse to mak
Judges of the Disagreement between
Houses concerning the *present State*
gion; and therefore one should rath
clude, that the publishing this unaut
Paper as theirs was owing to some
mortal Enemys, who took this Oppo
of playing them the most spiteful Tri
ginable. But since the World is m
Judg, it's not material how the Aut
Publishers of it are dignify'd or distin
every one has a Right to examine i

The Method that the Clergy former
to get what power they pleas'd o
Consciences of the People, was, by re
ing all that differ'd from 'em, tho in
merely speculative, which haa no
on Practice, as not only guilty of wi
pinions, but that those Opinions prod
ry wicked Practices, such as made
much more profligate than all which
it: And after having, in the most p
Terms, made a lamentable Descrip
the Iniquity of the Times, they declar
in this sad State of Affairs they saw no

the Growth of Infidelity, Heresy, ness, &c. but *by enlarging the Power of* gy.

tho in all other things they chang'd tly, sometimes *Arians*, sometimes *An-*, &c. just as it serv'd their Interest; the more Power they got, the more was alter'd for the worse; yet they tinu'd their Cry for *more Power for* rb; and by their constant Din and f the Increase of Irreligion for the f it, they at last frighten'd the poor t of their Senses, and brought 'em e that the Church cou'd never be out , as long as they presum'd to use Judgments in matters of Religion.

gave the designing Ecclesiasticks an nity to confound *Religion*, and to in its place a *Superstition*, which puts r both in Heaven and Earth into ds. And tho it be the highest Af- God, as well as the greatest Injustice , and is supported by the most in- and barbarous Methods that the Malice , or the Clergy cou'd contrive; yet dulous Laity did for many Ages in all and do still in most, believe it a Sug- of the Devil, if ever it enters into Heads to question in the least the of any thing their Priests dictate to 'em. those happy Places only, where this Discipline prevails, *the Church is out of* , and there's no Complaint of the In- of *Infidelity*, tho that and *Priestcraft* go hand, and the Unbelievers are there merous.

Had

Had this Representation, suitable nature of the Subject, and agreeable State of Grief the Representers pre lie under, been writ after a grave and manner, and asserted incontestable Fa and concluded with desiring the Magis proceed with the utmost Severity agai morality, or any Opinions, which, co ly with the Laws of Christianity, h right to punish; none shou'd more applaud their Design, or more readi into it than I.

But if one sees a Representation only in a popular, loose, declamin and all the Arts of Rhetorick us'd the Church and Kingdom in the blac lours; and if all those odious things a to be owing to the sacred Act of To and the not continuing that Restrain Press, which hinder'd any thing in from being publish'd, except what three Ecclesiasticks shou'd approv if not a few things in behalf of Obedience to the Priests are insinu the whole concludes with a Prayer *Power to be given to the Clergy*, under terms of *restoring the Discipline of the too much relax'd and decay'd, to its Life and Vigour, and strengthning the Jurisdiction of Ecclesiastical Courts, now restrain'd and enfeebled*: If, I say, thi Case, one is insensibly led to suspe 'tis possible some may imagine there happy Opportunity to recover all the their Predecessors lost, and that the sa thods which first gain'd it will now it.

Impiety and Immorality shou'd, since
ppy Deliverance from Popery and Slave-
ound in the Nation more than formerly;
heir Increase is not owing to the Act
ration, nor to the discontinuing the
nt of the Press, there cou'd be no pre-
r restraining the Press, or breaking in
Toleration: Nor can there be any for
more power to the Clergy, if they
w as much as in those Reigns, when,
own Confession, the Nation was emi-
Purity of Faith and Sobriety of Man-
cause then the Badness of the present
st be owing to some other Cause
t of Power in the Ecclesiasticks.
fore the Representers, in order to
ir Point, very politickly affirm,
e Hypocrisy, Enthusiasm, and Varie-
wild and monstrous Errors, which a-
d during the late Confusions, begat
Minds of Men, too easily carry'd into
mes, a disregard for the very Appea-
of Religion, and ended in a Spirit of
ight Libertinism and Profaneness,
has ever since too much prevail'd a-
us.' By which they wou'd have it
that the Times at least immediately
g those Confusions, when there was
ation or Liberty of the Press, were
n these Evils.

to skreen the Reigns of *the two Bre-*
hich being nearer the Source of these
ere likelier to be more infected with
those since the Revolution; they af-
That the Spirit of downright Libertinism Pag. 4.
fanenes was check'd and kept under for
y the legal Restraints laid on the Press,
' and

'and by the just Dread of Popery wh
'over our Heads; but as soon as tho
'were remov'd, and those Restraints we
'off, it broke out with the greater Free
'Violence.'

'Twould be impertinent to exami
the Reasons given for the late excessive
of Irreligion, when I do not allow th
ny such Growth. Yet I can't but obser
'tis not the tolerating of different O
however wild and monstrous they
thought by their Adversaries, which
in Mens Minds a disregard to the very
ances of Religion, and ends in a Spirit o
tinism and Profaneness; because in
where there's in a manner a universal
of Conscience, we see no such effect,
there any such in the Primitive T
Christianity, when there were mo
more monstrous Opinions than are n
where. Nor did this Consequence follo
a Toleration at any other Time an
even tho That as part of the Law o
universally prevail'd for thousands
On the contrary, the Presumption is, t
have no Religion or Conscience the
who are for forcing others to dissemb
Religion, and act contrary to their
ences. And it's very strange, that to
different Opinions shou'd make only
men Atheists, Deists, Infidels, Sceptic
I say Churchmen, since I do not see
Representation that any such Monster
be found among the Dissenters, who h
benefit of the Toleration; nor were t
Men, who in *Charles* II's time were s
to have a Disregard to the very App

gion, or to be possess'd with a Spirit
nright Libertinism and Profaneness.
y surprizing that the Toleration in
e times shou'd have this effect on those
ted those Times, and the Toleration
ow'd.

I think is sufficient to prove, that
here be an Increase of Irreligion and
ity in the Nation, 'tis owing to o-
ses than what are assign'd by the Re-
rs.

in saying that our Church and King-
re *eminent in former times for Purity of*
Sobriety of Manners, if they do not
e times of Popery, must mean those
Reformation; and they became such
ing the Clergy of that Power, which,
ce of preserving the Purity of Faith,
iety of Manners, they exercis'd over
ciences of People. And our pious
rs, who then were, by dear-bought
nce, convinc'd how fatal it was to Re-
s well as to Government to trust the
with any independent Power, subjec-
their Proceedings to be regulated by
Courts, and allow'd of an Appeal to
reign in all Spiritual or Ecclesiastical
hatever.

ur excellent Princes King *Edward* and
Elizabeth, thought they cou'd not se-
e Purity of Religion, and Sobriety of
, but by keeping a strict hand over
gy: and tho in after-times, when
re found the fittest Tools to promote
rary Designs of the Court, they were
great Favour, and had several Powers
vileges restor'd, which they had been

 depriv'd

depriv'd of at the Reformation; yet
pose none will maintain they were t
godly or virtuous as before, or deny tha
did not as much decline in Piety and
ness, as they did advance in Intere
Power: and consequently every one m
that there's no likelihood that these
will be mended by giving the Clergy
Power.

These things being premis'd, I dou
by the Divine Assistance, to do Justice
Church and Kingdom; and prove,

1*st*. That the Publishers of this Pa
stead of charging both with a prodigi
crease in Impiety and Licentiousness, h
son to bless God that they are, since the
lution, much amended, even in those
which are on purpose mention'd, to sho
much worse they are since that time
they were in the preceding Reigns.

2*ly*. In considering the Account th
of the various Steps which they say ha
Pag. 5. *taken to infect the Minds of the People*
theism, *Deism*, *Heresy*, *and every monst*
destructive Error, I shall shew that the
was so disingenuous, so unfair, so p
Paper offer'd to the Publick; and that
scarce a Paragraph relating to that
but what is false either in whole or i
and that there's nothing more groundl
what the Representation asserts conce
Combination to carry on the Cause of
lity; and that whilst it complains of
crease of Popery, it advances such N
as, were they true, wou'd oblige the
to return to the Church of *Rome*; a
while it condemns other Writings fo

he Creeds, is so unfortunate as to fall the same Fault it self. And in proving s, I shall do justice to the Lower-House vocation: for then sure every one will vinc'd they cou'd not be the Compilers h a Representation.

, I shall conclude with proving, that ave omitted the chief Cause of Atheism, , Heresy, and of every pernicious and tive Error: and that 'tis next to a , that the Laity, considering the Con- too many of their Guides, are so good mous as they are at present.

shew how Impiety and Licentiousness of late overspread the Face of the and Kingdom, the Representers say: m has greater Vigilance been us'd by Pag. 9. vil Magistrate to secure a religious Ob- ce of the Lord's Day; neither has it, g the meaner sort, prov'd unsuccessful: ver it has not banish'd Excess and y at such times from the Tables of Great, nor hinder'd 'em from wasting Sacred Hours in Play and vain A- ments.'

at part of the Kingdom call'd *North-* there is no manner of ground for this on, the Sabbath being religiously ob- ere both by great and small. And as *h-Britain*, the Clergy in particular o bless God, that they are not now, e Reigns of *Ja*—— I. and *Ch*—— I. ob- read in the Church an impious and able Book of Sports, for the Profa- of the Lord's-Day.

Representers, whatever they pre- n't but think that things are well-men-

ded, when by the Vigilance of the
ſtrate, a religious Obſervation of God
is among the meaner ſort ſucceſsfully
if compar'd with thoſe times when the
ſtrate upheld and encourag'd the mean
(and the better wanted no Encourage
in the Profanation of the Holy Sabbath

One can't look back without Horro
Deteſtation on thoſe wicked times, w
was not only held lawful to profane
Holy Day; but the ſober, diligent,
and godly Miniſters of the Church of
were repreſented as puritanical and fa
and were, by *Laud* and other Court-
depriv'd of their Livings for not readi
execrable Proclamation for profanin
Holy Day, even at the ſame time wh
were oblig'd to read the Commandm
keeping it holy.

It was not long after K. *J*—— o
England, that he was advis'd, the b
change the Sobriety of Manners, fo
the Nation till that time was ſo emi
publiſh that abominable Proclamation
couraging *Morris-Dancing*, *May-Gam*
ſon-Ales, and other Sports on the Lo
And it had too great Succeſs, ſince
and Immorality ſoon ſpread themſelv
the Face of the Nation, tho they
grow then to ſuch a Height as in h
Reign, when *Laud* and the Court-Biſ
mong the other Methods they took
ther debauching the People, turn'd ou
moſt frivolous Pretences, all the Miniſ
wou'd not proſtitute their Conſcience
that there might not be a Clergyman
Conſcience in *Scotland*, they were all

Canons impos'd on 'em contrary to all to swear to submit and pay all Obe- e to a Liturgy before they knew what ntain'd, that not being publish'd till a after, or thereabout. Clarendon *Fol.* Vol. I. p. 85.

d that the *English* Clergy might not any more Conscience than those of *Scot-* they were bound by the Canons of 40 ear to they knew not what, to an Eccle- al Government of *&c.* The Bishops who n'd at that time knowing very well, if the Clergy of both Nations cou'd be ht to swear to they knew not what, cou'd after that with a very ill Grace d Conscience for refusing to comply ny of their Popish and Illegal Imposi-

he Court, upon the Restoration of *Ch* — y their Example, encourag'd the wasting ly and vain Amusements, those Sacred rs, which during the late times were re- nsly observ'd; and their Example had reat an effect both on small and great: but otoriously false, that since the Revolution, Great (which supposes a Majority of 'em) d those sacred Hours in Play, or any such Amusements; and if any of that Body done so (which ought not to be believ'd out better Authority) it is in all pro- ity owing to the Veneration they are ht by High-Church Priests, to have for e Divines who so impiously encourag'd the anation of the Holy Sabbath, and have so many profane Treatises against the ality of that Day.

hope, since these Representers have now ear'd so zealous for the strict Observation of

of the Lord's-Day, that no High-Churc
for the future will think it Merit enoug
drink and ſwear luſtily for the Church,
out regarding the Day, or frequenting
Church, leſt it ſhou'd give him the Char
of being fanatically inclin'd; and that we
not have any Lords and Commoners i
a City-Conſtable for diſturbing 'em at
vern on a *Sunday* Night; or any look'
as a Pillar of the Church, who thank'd
he had not been at Church in Seven
time, becauſe 'the Clergy had, as he
'preach'd all the Points of the Con
'round.'

To prove the Badneſs of theſe Times
yond what they were in former Reigns
Pag. 9. Repreſenters ſay, 'The Frequency of C
'and Imprecations, the manifeſt Growt
'Immorality and Profaneneſs, have
'new Laws, new Edicts neceſſary to re
'theſe Enormitys, which yet have not
'effectually reſtrain'd by 'em.'

The Laws made ſince the Revolution
the Reſtraint of theſe Evils do not ſhew,
theſe prevail'd now more than formerly,
a pious Reſolution in the Legiſlators to
ſtrain, as far as the Pravity of Human Na
will permit, all Immorality. And Goo
thank'd that the Revolution and Reforma
of Manners began together, and that the
ter has been carry'd on to ſo great a he
by Men of Revolution Principles, notw
ſtanding the Repreſenters ſay, 'That by
'ſon of the Confuſions and Diſorders w
'uſually attend great Changes, the Rei
'Government were unavoidably ſlacken'd
These Repreſenters wou'd never have

d to reflect on the Times ſince the Re-
ion, if they thought that Men, inſtead
ving an implicit Faith in this Repre-
tion, wou'd have compar'd theſe Times
those of *Ch*—— I. or *Ch*—— II.

the Greatneſs of Immorality and Wick-
ſs is to be meaſur'd by their Extenſive-
and they are moſt immoral and wicked
injure and oppreſs the moſt; what ſhall
ink of the Reign of *Ch*—— I. when by
ccount of the beſt Authors, we find the
complaining of ſuch a prodigious num-
of inſupportable Oppreſſions more and
er than were in any Reign, and perhaps
from the Conqueſt to that time?

e can't frame a Picture of a more op-
ve, and conſequently of a more wicked
t, than when Men, becauſe they won'd
y into the Exchequer, by way of Loan,
Mony the King pleas'd, were in danger
ng hurry'd from one end of the Land
e other, and there kept in ſtrict durance
hey comply'd: after this there's no need
entioning how by Ship-Mony and other
rliamentary Taxes, they robb'd and
d the Nation.

t becauſe even that Reign is prefer'd to
ſince the Revolution, I ſhall mention a
e from my Lord *Clarendon*, by which the
r may frame an Idea of the Happineſs of
times. This celebrated Hiſtorian ſays, *Hiſt.* Vol.
t Supplemental Acts of State were made I. p. 54,
pply Defects of Laws; ſo Tunnage and 55.
dage, and other Dutys on Merchandi-
were collected by Order of the Council-
d, which had been poſitively refus'd to
ttled by Act of Parliament: and now
greater

'greater Impositions were laid on Trade,
'solete Laws were reviv'd and rigorously
'cuted, no less unjust Projects of all ki
'many ridiculous, many scandalous, all
'grievous, were set on foot. And the C
'cil-Chamber and Star-Chamber held for
'nourable that which pleas'd, and for
'that which profited: and being the same
'sons in several Rooms, grew both Cour
'Law to determine Right, and Court
'Revenue to bring Mony into the Treas
'The Council-Table, by Proclamation,
'joining to the People what was not enj
'by Law, and prohibiting what was not
'hibited; and the Star-Chamber censurin
'Breach of those Proclamations by very
'Fines and Imprisonments. And there
P. 22. 'very few Persons of Quality who had no
'fer'd or been perplex'd by the Weigh
'Fear of these Judgments and Censures
'no Man could hope to be longer free
'the Inquisition of that Court (*viz.*
'Chamber) than he resolv'd to submit
Hist. of England Vol. III. p. 85. 'traordinary Courses.' And it was the
with relation to the Ecclesiastical C
where no Man, tho ever so good a Church
was secur'd from Ruin, if he did not re
to submit to new and illegal Measures.

And it was chiefly owing to the C
that the Reign of that Prince was stain'd
so many Acts of Cruelty and Oppression,
so many direct Breaches of the Corona
Oath; since they made it their Busin
wrest the Word of God, to prove th
Kings were not bound by humane La
having an absolute and unlimited Pow
Divine Right, over the Propertys and
of the People.

now not who were guilty of the greatest
, they who *sacrilegiously* perverted the
ng of the Holy Scripture to so wicked
pose; or, they who made taking up
against that Prince, a greater Crime
Lucifer's Rebellion against God Almigh-
d in several Cases gave to that King,
account of his Sufferings, the Prefe-
to our Blessed Saviour himself.

ould be endless to shew, what Enemies
ists in that Reign were to the Publick,
in the cruel and barbarous Procee-
of the High Commission-Court and
mber, they always were, upon any
, on the severest side: and therefore
fer the Reader to the Speech of a zea-
rchman, the great Lord *Falkland*, for
racter, publish'd by *Rushworth*, and
reprinted.

Rushw. *Fol.* Vol. IV. p. 184.

n the High-Church Clergy acted after
manner, 'tis no wonder that those who
holly govern'd by 'em arriv'd to such
of Impiety and Immorality, and had
rd to the very Appearances of Religion;
hout considering under whose Conduct
aliers were, the Storys of their Pro-
and Debauchery won'd be incredible:
these Times, when the Nation was in
ger of falling into Popery and Slavery,
prefer'd to those that secur'd us from

* *Merciful Judgments of High-Church Triumphant*, p. 30.

, it seems these Times must be worse e-
n those of *Ch*—— II. tho that Court,
had nothing so much at heart as introdu-
pery and Slavery, thought there was no
ctual way of doing it, as by debauching
rals of the Nation: and they succeeded
it, by the fit Instruments they employ'd

 both

both in Church and State, for that p
that nothing was ſcarce to be ſeen bu
pen Profeſſion of Leudneſs and Profa
a Diſſolution of all good Manners, an
diculing all that was ſerious, either fa
civil; at which the Prince, as 'tis ſaid
very unhappy Talent.

Religion then was ſo much diſco
that he who was but ſuſpected of it,
on the Face of Sobriety, was look'd
Enemy to the Church and State: not
commended like Debauchery, eſpecia
faſhionable one of neglecting the W
ſpending the Eſtate on Miſſes; Creatu
ſo much in vogue, that they who kn
to make their Court beſt, muſt at l
tend to keep 'em.

If any can think (upon the Auth
the Repreſenters) that there has be
the Revolution, for want of Churche
dual Defection from Piety and Virtue
gious Ignorance, and all manner of loo
centious living: I deſire him to exam
the Suburbs are ſo much greater t
were in *Ch*—— II's time, and conſequ
many more without Churches) whet
are now ſo many Night-frays, ſo ma
ken Recounters, or ſuch heroick E
attacking the Watch, breaking W
thoſe of Churches not excepted,
were in *Ch*—— II's time; or whet
there are not tho numbers, by reaſo
War, are daily reduc'd to the utmoſ
fewer Murders, Robberys, Houſe-b
or other Villanys committed in the

He who compares the Times wi
priz'd at the difference, and ſee h

false it is, that since the Revolution as been a gradual Defection from Piety rtue, to all manner of loose and licen- living.

igners are surpriz'd at the wonderful Order and Regulation they find in this Town; and are forc'd to confess, that r great Citys, even where they have igious number of Churches and Priests, are so far from being kept in such rder, that there is no venturing a- t Night without the utmost Hazard. erefore, I think, the People of this s have all the reason in the World in of these Representers, who while rs do 'em Justice, scruple not to treat r this manner.

People in this grand City, are now better than they were in *Ch*——II's how good will they be when they are with Fifty Churches more, and conse- with about One Hundred and Fifty rs more, to teach 'em, by their Ex- as well as Preaching, the Practice leration, Charity, mutual Forbea- and all other Christian Virtues, end to make a People, notwithstan- avoidable Differences in their Opi- ppy? This, I confess, can only be at, by seeing in what a bless'd Con- those Nations are, where the Clergy

so charitable as to think, that not Laity, but the Clergy too, are better Revolution than in King *Ch*——II's especially if that Character of 'em

(publish'd by *Lesley*, and taken, as he af
out of the Writings of a Right Rev
Church Historian) be true: ' The gr
' part of the Clergy, says this Author
' the worst-natur'd, the fiercest, indiscr
' and most persecuting sort of People
' are in the Nation. There is a sort o
' do so aspire to Preferments, that th
' nothing so mean and indecent that the
' not do to compass it: and when they
' got into Preferments, they take no
' neither of themselves nor of their F
' but do generally neglect their Parish
' they are rich enough, they hire some
' Curate at as low a Price as they ca
' turn all over to him; or if their F
' will not bear it out, that then they p
' the publick Offices in the slightest
' they can, but take no care of the
' in the way of private Instruction
' monition, and so do nothing to just
' Character of Pastors, or Watchme
' feed the Souls of their People, or
' over 'em. And they allow themse
' many indecent Libertys of going
' verns and Ale-Houses, and of railin
' riously against all that differ from
' and they cherish the profanest of th
' ple, if they will but come to Churc
' rail with 'em against the Dissenters,
' implacably set on the Ruin of all tha
' rate from 'em, if the Course of their
' were otherwise ever so good and un
' ble. In a word, many of 'em are
' proach to Christianity, and to the
' fession, and are now perhaps one

Cassandra, *Part* II. *p.* 22.

corrupt Bodys of Men in the Nation.' not one conclude there are no such ays; since these Holy Representers do tion, that the Conduct of the Ecclesia- in the least any occasion of the Infi- d Immorality which they say of late in the Nation, but lay it all to the to whom I must do that Justice as to t tho it cou'd not be expected that those who were fix'd in Licentious- Immorality, by living under such a d such a Clergy, shou'd be mended Revolution; yet of those who have ted since that happy Time, there t a number of sober and vertuous Gentlemen as ever the Nation cou'd

y part, I have so profound a respect Clergy since the Revolution, that I hey are in many things to be prefer'd who liv'd in the earliest Times we account of in our *British* Historys.

first Writer we have is *Gildas*, of *William* of *Malmsbury* * says, 'That him the *Britains* owe their being ta- tice of by other Nations.' And this who liv'd in the beginning of the ntury, was not only a Clergy-man, ry wise Man, as knowing Men and perfectly well; and therefore was *Gildas the Wise*, who † comple- is Brethren after this manner:

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s Historicus, cui Britanni debent si quid no- cæteras gentes habent. *Antiquit. Glast. p.* 296. Epist. *p.* 23. Gale's Britanniæ Scriptores.

'*Britain*

'*Britain* has Priests, but they h
'Sense; a great Body of Clergy, but
'dest and leud Clerks, who are a P
'Cheats; Shepherds, as they are call
'more properly Wolves to devour Sou
'cause they mind not the Good of t
'ple committed to their Charge, bu
'own Bellys only; possessing the Ch
'but go to them only for the sake of
'to be got by 'em; teaching the Lai
'tis in teaching 'em vile Examples, b
'own Practice of Vice and Immoralit
'dom sacrificing, but never standin
'pure Hearts before the Altar; nor
'ting the People for their Sins, be
'their own Guilt; despising the Prec
'Christ, and only taking care to satis
'own Lusts —— hating Truth, and
'by one another in their opposition
'looking on the poor just Men as
'Vipers; respecting the wicked rich
'so many Angels, without any Shame
'ching Charity to others, but not
'a Farthing themselves; concealing
'Sins of the People, except what th
'committed against themselves; th
'aggravate as if done against Chri
'ning their Mothers and Sisters out
'Houses, and taking other Wome
'familiar with; aiming more at Eccl
'Power, than at the Kingdom of Hea
And after the same Strain he treats
a good number of Pages together,
he addresses himself to the Laity a
manner —— 'What do you, O
'People, expect from such Belly-Beas
'you think to have your Manners

ng *William*, were drinking King *James*'s
within. But what cou'd parallel the
ence of that Preacher, who on a Day
art to give God Thanks for our grand
rance, chose this Text, *Sufficient for the*
the Evil thereof? by which he shew'd as
ngratitude to the King who prefer'd
s he has since Injustice to the Subject
e cheated of several Thousands, which
m'd in Gaming and other Vices.

her Head by which the Representers
ay a load of Infamy on the Church and
is by saying, *There have been horrid* P. 9.
ommitted by loose and disorderly Per-
House of God.

can't, I believe, produce two Instan-
is nature since the Revolution; or if
d produce double the number in so
time, they are too few any way to
te towards proving, that Licentious-
Profaneness have overspread the face
ch and Kingdom. If I cou'd in so long
of time produce as many Instances of
eing drunk when they went to preach
the Sacrament, or of their reeling
n College-Prayers in the Universitys,
charg'd with Drink, that it over-
on their bowing low at the Name of
ay further, of Priests that have been
for notorious Crimes: Wou'd not
entlemen think it highly uncharitable
ence to conclude, that this any way
that Licentiousness and Profaneness
rspread the face of the *Clergy* or *Uni-*
And methinks the *Church* and *King-*
t to have the same Justice done 'em.

When these Gentlemen were consid
this Head, 'tis strange how a late Inf
cou'd escape 'em, not only of horrid Out
committed in the House of God, but H
of God pull'd down by thousands of loo
orderly Fellows, and the most Holy
condemn'd to the Flames. But let m
such as seem'd to triumph, that the
was not executed on those condemn'd fo
High-Treason, That the same Principl
Spirit that burns Meeting-Houses will
Churches, nay raise *Smithfield*-Fires.

Pag. 9. This Representation saying, 'Tha
'Debauches of licentious Men have bee
'dulg'd to such an height as to end
'manner of Blasphemy and Profaneness
'that unnatural and abominable Impu
'not to be nam'd among Christians,
'been publickly practis'd; and that
P. 15. 'Vices have, by little and little, spread
'selves thro the several Ranks of Men?
make us not easily believe that this
from the Lower-House of Convocation,
is it possible for such loyal Persons to
pose so ill of the Government, as to
indulges Men in such monstrous Deba
or that it permits unnatural and abom
Impuritys, not to be nam'd among Chri
to be publickly practis'd?

Burnet's *Exposit. Art.* p. 335. Were there now in the Office of confes
Bishops and Priests, Examinations, as fo
ly, concerning the unnatural Sin of
with Man or Beast; or did Bishops live
unnatural Sin with Bishops, as St. Bern
a Sermon preach'd before the Clergy of
says they did in his Time, there wo
ground for this Charge: but 'tis barbar
make this Reflection on the Times fin

olution, when we have had nothing like a
l *Audley* hang'd for committing Sodomy
his Page, or like a Bishop of *Waterford*
aving to do with a Sow; but only one
mpt, which was punish'd with the utmost
ity. They who falsly represent People
worse than Beasts, will be sure to treat
, if ever they get 'em into their Power.
k the Writer of the History of *England*,
had consulted the Honour of the Na-
as well as of the Royal Family, wou'd
ve said, ' not to blot this Paper with
Bawdy in some of King *James*'s Letters,
h such was the Familiarity between him P. 697.
ingham, that in one of them he says,
wears * *Stenay*'s Picture under his Wast-
next his Heart; and in another he bids
hasten to him, that his white Teeth
shine upon him.'

any man, who has ad rop of *English* Blood
s Veins, or is the least concern'd for the
r of his Country, avoid being fir'd with
ation to see it so falsly aspers'd? If the
ians of the Nation's Honour tamely suffer
lves, as well as those they represent,
thus grosly abus'd; how will the Ene-
f our Church and Constitution, insult
volution, and cry, That in the Opinion
Representatives of the Clergy (for they
sure to father this Representation on
) it was fatal to remove the Fears of
y, since they declare, that *The Spirit of*
ght Libertinism and Profaneness was check'd

, that Stenay *is* Stephen *in* Scotch. *by which*
the King usually call'd the Duke, because he suppos'd
, like St. Stephen's *at his Martyrdom, shin'd as*
f.

and kept under by the legal Restraint of the P
and by the just Dread of Popery which hung
our Heads; but that the World may now
how, for want of those two, unnatural L
and all manner of Impiety and Licentiousn
prevail over the face of their Church
Kingdom; insomuch that the Clergy are fo
to call again for the Restraint of the P
tho they suppose, that Restraint and
just Dread of Popery go hand in hand.
they no doubt will add, that if the bare
prehension of Popery did so much
that it cou'd, when join'd with the Rest
of the Press, check and keep under the S
of downright Libertinism and Profane
what must Popery it self do, when join'd
Restraint of the Press and of the Tolera

What can an *English* Protestant say i
fence of the Revolution, when this Rep
tation is every moment cast in his Teeth
he is told, that from thence he may
bless'd Effects of the so much boasted D
rance from Popery and Slavery?

Can it be doubted, but that the Pre
the next time he attempts a Descent
tack the best part of this Representat
his Declaration, and say he is oblig'd
Principles of his Religion to come heartil
all those Methods that were us'd in the
before the Revolution, to check and keep
the Spirit of downright Libertinism an
faneness, as well as to encrease the Pow
Authority of the Clergy?

P. 14. 'The Licentiousness of the Stage, s
'Representers, is another Fountain
'whence the present Corruption of Re
'and Morality have flown.' But if the
inclin'd to do Justice to the present T

ought to thank God, that it is not now
criminal to complain of the Licentiouſ-
f the Stage, as they very well know it
the Reign of *Ch*— I. when ' Mr. *Prynn*,
writing againſt the Stage, tho his Book
full of Quotations from the Fathers,
licens'd by Archbiſhop *Abbot*'s Chaplain,
committed to the Tower without Bail
Mainprize for a Year, not ſo much as
Counſel admitted to him, nor Time con-
ent allow'd for examining his Witneſſes;
ook condemn'd to be burnt by the Hang-
, and the Author degraded, expel'd the
verſity of *Oxford* and *Lincolns-Inn*, made
incapable of exerciſing his Profeſſion
Law, ſet twice in the Pillory, and
ſame loſt an Ear, then fin'd 5000*l.* and
mn'd to perpetual Impriſonment.'

Rushw. Vol. II. p. 221, 222.

ynn's Book was, as a Reverend Divine
ves, the more provoking, becauſe the
t was extremely addicted to Plays; the
n ſo fond of 'em, that ſhe did not ſcru-
to act a part in her own Royal Perſon:
there being in the Table of *Prynn*'s Book
Reference, *Women Actors notorious Whores*,
as conſtru'd by an *Innuendo* to reflect
he Queen. Biſhop *Laud* was the Abet-
of this Proſecution, by ſhewing *Prynn*'s
to the King, and pointing out the
ſive part of it, and by employing his
plain *Heylin* to pick out all thoſe Paſ-
s to which he cou'd give the ſevereſt
ns, and by carrying thoſe Notes to the
rney-General, and urging him earneſtly
roceed againſt the Author.' When a
infinitely proud, ſhall throw off all re-
to the Dignity of his Poſt to act thus,
can doubt of his Zeal for the Cauſe of

Hiſt. Eng. Vol. III. p. 62.

Immo-

Immorality: And I think I may ventu
affirm, that this Bishop, and those who
him up, have done more towards debau
the Principles and Morals of the Na
than all the World besides.

Tho there were no Plays during the
of *Charles* II. yet as soon as he was re
the Players had their Restoration also:
that Prince (who did the Stage the H
to take a common Actress to his Roya
having so vitiated a Taste, as to relish no
except it was very leud and gross, inco
the most immoral Plays. And tho the
tion was by the Poet-Laureat, and othe
vorite Writers, stock'd with abunda
such Plays, yet we find no Representatio
Complaint made of it.

Thus things stood till the Revolution
then our blessed Deliverer was so far fro
lowing the Example of his Predecessors
he never went to the Playhouse: and
was not easy to give an immediate Ch
the prevailing Humour for leud Plays,
in the late Reigns were industriously
ted; yet the Players have been several
prosecuted for unjustifiable Expression
the Stage is much reform'd.

The Playhouses can't well be put
without driving the Youth, whose time
lie on their hands, into private Deb
ry, or else causing them, when sour
want of this publick Diversion, to cab
plot against the Government: which se
have been the Design of that Nonjuror
was not for reforming, but destroyi
Stage, and therefore gave many a leud
Expressions which they wou'd not na
bear; and if the Players cou'd not mak

immoral Sayings, it was because they not so well read in High-Church Ser-, as he was in Plays.

be it from me to say, that it looks as Representers, tho they wanted matter, glad to take hold of any occasion to ex- the Nation; and therefore spent a whole graph on a loose Expression or two in a ne at the opening of the Playhouse in *Haymarket*. I think, with submission, that ilet (that is address'd to the Clergy of rch of *England*, and suppos'd to be by a Divine, not to say a Convoca- n) which, among a number of scanda- lections on the Governors of the , says, *It was expected that some of the R——d shou'd offer themselves to assist Pontificalibus at the opening of a new in the* Haymarket, shou'd have no more Censure than that Prologue, especially Representation that heavily complains Clergy are not treated with sufficient t.

Address to the Clergy of the Church, P. 10.

Representers, that their Complaint of ny may make the deeper Impression, put ancholy Air, and say, 'We can't but t that foreign Vices, too easily learnt he Camp, have from thence spread selves by little and little thro the seve- ranks of Men at home, and occasion'd a e Increase of Luxury, Libertinism and ineness; false Notions of Honour have that reputable, which the Religion of utterly condemns, meaning Duelling.' his Description one wou'd imagine that g was one of those foreign Vices with the Army had infected the several Ranks at home; tho 'tis notorious there was more

Pag. 15.

more of it in *Charles* II's peaceable Reign, even since we have been forc'd, by that Pr contributing so much to the Power of F to maintain numerous Armies: Nay pe there was then more tilting about We than there has been since upon all Pre whatsoever.

And 'tis so far from being true, as Gentlemen, to shew their kindness to th my, represent, that the whole Nation, n of Men excepted, have been debauch'd by means into foreign Vices; that not only Town, as I have already shewn, but Country too, the homebred *English* Vi in a great measure left off, and all s Men (one perhaps excepted) are more moral and virtuous than they were for And this is in a great measure owing, the bulk of the People, to the War; wh put them under a necessity of not keep many Holidays as formerly, whic serv'd as so many Incentives to Idlen Debauchery.

When I reflect on the many Fatig Hardships, which Men grown old in Country's Service have undergone; how and how freely they have spent their bes in defence of our Holy Religion and Liberties; how gloriously they have re the Nation's Honour, sunk before the lution as low as possible; and that w under God and the Queen, still depend for being a People and a Nation: I say I consider this, I am strangely surpri confounded to see how they are treate

I am told indeed, that 'tis not to b der'd at, if those who preach up the ting our very Lives to the Arbitrary P

gle Person, provided he has an Here-
Right, shou'd hate Men who fight for
for Property, for a Government
the Lawfulness of resisting Tyranny,
legal Protestant Succession in oppos-
Hereditary Right. But this sure can't
Representers, who, no where a-
pernicious Errors that have pre-
ention those Opinions that are in-
with Passive-Obedience, or the
Parliaments in disposing of the Suc-
Let that be as it will, none, unless
Enemies to the Cause the Army is
will be displeas'd with having Ju-
em.

common Soldiers, considering all
idle and debauch'd Fellows that are
to time pick'd out for Recruits,
think such a Drain shou'd rather
to the reforming than corrupting
ds of the Nation. And I must do
of Justice to the common Soldiers,
that when the late Army was dis-
and thereby great numbers of bold
duc'd to the last Streits, even then
less Stealing, House-breaking and
than in any time of *Charles* II's

to the Gentlemen bred in the Army,
mpare 'em with those bred in the
y, you will find none of that Aw-
Stiffness, Pedantry and wrangling
for which those educated in the other
markable: In one you meet not only
d Manners, Breeding and polite Con-
but with that good Sense and useful
which is necessary to all who design
a figure in the World; whereas in

the other there's nothing so conceited, ignorant, silly and stupid, as a pack of boys, who, without going into the have there grown old together.

The Army drawing from all Parts of Men of the best Quality, Figure and who, in order to advance themselves most honourable Profession, are obl have the greatest regard to their vour, Conduct and Reputation; conse whatever is worth the notice of a man, is better and easier learnt there Men, who are fir'd with a noble Em to outdo one another in every thing brave, than in any place besides.

Is to be suppos'd that the inferior gy place none in the Prolocutor's Ch the best and most religious among 'em yet I believe the Representers can't sh a Man was prefer'd in the Army, guilty of such profane Expressions as found in Dr. *B-nks's* Sermon Before er House of Convocation. And yet verend Divine, notwithstanding the pass'd on his Sermon in the House had the Honour not long after to be to that Chair. And I think I may say, that there is not only less of tho Vices, of shuffling, tricking, prevar misrepresenting, railing, calumniat lying, but more of Humanity, Chari deration and Christian Temper, to be f mong Men that belong to the *Sacred* the *Gown*. And I do not doubt but they m it, in forgiving the Representers, have bestow'd on 'em the most infam racter that can be given to Men.

Quakers one wou'd think were of all
the least liable to be charg'd with de-
the Nation, or of having such Prin-
as produce wicked Practices; but the
ters make 'em to be the vilest People
ble, and say, 'Nor ought we, among
veral Instances of Infidelity, and of
proaches made towards it, to omit
tion of those damnable Errors which
een embrac'd and propagated by the
Quakers; who, in several of their Pag. 8.
s, in the Catechisms and Primmers,
ght the Rudiments of the Christian
such a manner, as to make it seem
tle more than a complicated System
and Enthusiasm. From the wicked
s thus disseminated, as wicked Prac-
ve follow'd. —— The Instances of a
and dissolute Behaviour have of late
een very numerous and very scanda-

can shew a more manifest Design of
in on the sacred Act of Toleration,
greater Reflection on the Legislators
d that Act, or on our most Gra-
een, who constantly, in all her Spee-
the Throne, declares she will in-
maintain it; which, according to
ntlemen, is maintaining damnable
tle more than a complicated System
and Enthusiasm, wicked Principles
ich wicked Practices have follow'd;
occasion that the Instances of a pro-
dissolute Behaviour have of late years
numerous and very scandalous.
Commons, in their Address to the
being inspir'd with a true Christian
and with a noble and Lay-Charity,

ſay, without any exception to the Quak
we are Fellow-Chriſtians and Fellow-Subje
thoſe Proteſtant Diſſenters, who are ſo un
to entertain Scruples againſt conforming
Church, we are deſirous and determin'd t
enjoy that Indulgence whith the Law ha
'em. And if the Eccleſiaſticks had
pretend, ſo great a hand in Elections,
'tis impoſſible to pick out any nu
Laymen who are ſo uncharitable as t
preſenters.

Since the Queen and Parliament
highly, tho indirectly reflected on
nuing the Toleration to the Quakers
beg leave to obſerve, that there ha
long time a Deſign carry'd on by Hig
Prieſts againſt the Toleration, and
their Batteries chiefly againſt that
which gives Liberty to the Quakers,
ley, and ſuch ſort of Men, have been
in miſrepreſenting their Opinions
they think thoſe they deſign to impo
not give themſelves the trouble to
the Quakers ſay for themſelves, wh
diſown thoſe Opinions they are cha
but ſhew that thoſe Writers their A
quote had no ſuch meaning. But
now none ever charg'd 'em with wic
tices, aud join'd 'em with Atheis
Scepticks, in contributing to prom
tiouſneſs.

One wou'd be apt to think ſome
no ſmall Antipathy to the Quakers,
to the Toleration, thus to miſrepre
ber, ſo induſtrious a People, to
Publick ought to give all Protect
they are doubly Benefactors to it,
maintaining their Poor, but in m

usefully in Work and Labour, there not
Beggar or idle Person among em:
they confine their Charity to their
, but readily embrace all Opportuni-
doing good to others.
can more shew an Aversion to a dis-
behaviour, than that no one instance
produc'd, out of so great a Body of
where Man and Wife, tho under no le-
raints, ever were divorc'd or separa-
and when they proceed to a second
, they religiously take care that a
able share of their Substance be set
the Children of the first Marriage,
other things their Oeconomy is sa-
nd were some, who unjustly reflect
half so conscientious, honest and fair
r Dealings, I shou'd have had no oc-
make this Apology for em.
wou'd it be thought a Crime in these
People, *that they take care of the inte-* Pag. 10.
r Sect, and spread their distinguishing
since the Representers can't deny that
long as they continue Quakers, is their
and when one considers that they have
secution with so great Constancy and
of Mind, as if they were incapable of
can't but be mov'd with a just Indigna-
see how some labour to deprive these
people of the benefit of the Tolera-
ho they can't but be sensible that that
e no other Effect than to make em,
the first Christians were nurs'd in and
ecution, to increase and multiply.
ner Argument by which the Represen-
ck the Toleration, is, 'That the Indul- Pag. 14.
granted to Men, of worshipping God in
own way, incited some publickly and
with

‘ with warmth to espouse those Religio
‘ nions, which others thought the
bound with equal warmth to oppose
‘ Contentions, in Matters of a civil and
‘ nature, bred in the Minds of Men,
‘ grounded in true Principles, great P
‘ ties and Doubts, and gave an Oppo
‘ to those, who sat in the Seat of the S
‘ to promote the Interest of Scepticism
‘ fidelity, by making sport with our D

It's very fairly done of the Represe
tell the World the reason of their Ob
the Toleration, as well as to the Liberty
Press, least they breed in the People
Doubts and Perplexities of what the
Priests tell 'em either in sacred or civ
ters. If this be not requiring a blind
Faith, in order to take away all do
know not what is so; and if Divino
be discourag'd, I see no reason why
be angry with those who make sport
since we are not like to be land
turn'd into Jest and Ridicule; and
tle perceive, how shewing the Ridi
of our Divisions shou'd promote
of Scepticism and Infidelity, tho
ging of disputes more Theologorum
manner that Divines generally do,
little contribute to it.

Pag. 17. The Representers saying, ‘ Our E
‘ tical and Civil Constitution must needs
‘ go Reproach, as if we wanted Laws
‘ nish such Enormities, or Zeal to
‘ Edg of those Laws on daring Offend
is a reflection on those who have the
and executing of the Laws; and they
the Administration of Justice can
better quarter than the Legislators,

ghs not to be suspect'd when they find
ves charg'd with contributing their
wards the deluge of Impiety and Li-
ness which has overspread the King-
s I humbly suppose they are in these
'Other Causes have concur'd, as the Pag. 16.
of vigorous execution of those Laws,
nations, and Injunctions which were
fram'd, and the faint and ineffectual
tion of some notorious Offenders; by
mans what was design'd to curb and
their Insolence, tended rather to
and nourish it.'
looks like charging all those, who on
the Crown are bound to prosecute no-
Offenders, with betraying their Trust;
they and the Judges conspir'd toge-
prevent the vigorous execution of
fram'd.
Publisher of this Paper was prosecuted
bel on the Church and Kingdom; tho
not be found guilty, yet he won'd be
that the Charge of the Prosecution
too great to heighten and nourish the
of a notorious Offender, and there-
d not agree with the Representers in
rish about ineffectual Prosecutions;
some Ecclesiasticks but pewen enough,
d have as little reason to complain of
ineffectual Prosecutions, as they had
t I's Reign, when Bishop *Laud* had
management of Affairs.
Representers suppose that *the bad* were Pag. 9.
fen and that there is almost an infinite
of 'em, who, like a Deluge, overflow
dom; and that the wicked Practices of
ligate Men are owing to their wicked
; and that it is since the Toleration

and

and the Liberty of the Press, that they
gate their pernicious Principles, such as
undermine the Foundation of Christianity,
feed the People with Atheism, Deism,
and every pernicious and destructive
which, in the opinion of High-Church
in all the tolerated Dissenters as well as
since they suppose all that separate fr
Church as by Law established are guilty
damnable Sin of Schism, and consequen
very pernicious and destructive Error.
Pag. 5. the Representers likewise say, 'That I
'*hath taken deep root, and being cultiva*
'*care, hath spread its Branches wide, an*
'*to an amazing height, and brought fo*
'*in great abundance*; and that there'
'a religious Assembly of blasphemou
'rians, and weekly Sermons preach'd in
'of their Principles, but a multitude
'wicked Books publish'd for some Ye
This, with a great deal more, so la
on all who differ from the Church,
make Men conclude that a prodigiou
of Atheists, Deists, Infidels, Unita
kers, and all other Dissenters, were
lefactors, who Have been arraign'd
demn'd in all the Courts of Justice
Revolution; but few or no stanch Chu
whom neither the Liberty of the Press,
Toleration have infected; especially
Representers say, 'that *the good Christi*
Pag. 9. *never better.* But if Any will give him
Trouble to look into the Proceedin
Courts of Justice, which is the best
judge of the State of the Nation as to
lity, he will not find one Atheist, De
tist, Unitarian, Quaker, or Nonco
sencing Protestant punish'd, much l
bus

d to die since the Revolution; but when ndemn'd Persons come to the Gallows, find 'em all Churchmen: nay, I might gh Churchmen, since they are such Men ear'd, upon all occasions, in the Interest High-Church-Priests and Enemies to leration, and hearty Damners and Cur- all Dissenters; and when I say such men, I do not exclude Papists and Jaco- who are High-Church with a vengeance: believe more of the last have suffer'd the Dissenters together; and 'tis no since they have High-Church-Priests e'em at the Gallows, even for Re-

in Jailor, when there was so great a t the Danger of the Church, said, was of opinion that the Church was r; and that he was more and more d in it by consulting with his Brother- who inform'd him of what they were uainted with, That all the People who ecuted or transported were in a man- rchmen, and that he did not know time the consequence of this might be. is Man reason'd like a Jailor, in things is knowledg, so 'tis to be noted, that rchmen he meant High-Churchmen; ary People not distinguishing between rchmen and Dissenters.

has a mind to enquire further into the the Nation, with relation to its Mo- ll he not find that the beggarly, idle, e People of both Sexes are generally , all High-Church, and zealous *Sache-* ? Are not almost all your Butchers, ekeepers, Innkeepers, Vintners, and vants, the Bailiffs and their Followers,

High-Churchmen? Look among your
tors and Attorneys; are they not all, exc
very few who are an Honour to their P
ſion, of High-Church? But if one goes hi
and looks among your debauch'd Gent
and drunken Squires, will he not find
ſame thing?

If any queſtion the Truth of this, le
examine who they were that, to the Diſſo
of all Order and Government, were gu
the late Diſorders, Riots, and Tumults
who ſet the Nation, to the hazard of C
and State, in ſuch a ferment; or who th
who make uſe of the ſacred Name of C
and Religion as a pretence to oppreſ
quiet and peaceable Neighbours, and
willing that common Juſtice ſhould be d
a Man who differs from 'em in Religion.

In a word; ſince a Man's Faith is
judg'd by his Works, as the unerring W
God declares, nothing reflects more on
tional Church than to ſuppoſe an infin
ber of Atheiſts, Deiſts, Scepticks, He
among whom there is far leſs Wickedn
Immorality to be found, than amon
Numbers of the Eſtabliſh'd Church.
Tree is known by its Fruit, and they
ver be good Trees which bring for
Fruit, nor thoſe bad Trees which brin
good Fruit, by whatever names the
be call'd by uncharitable Prieſts: on
nothing can be a greater Reflection, th
moſt of their own Party, in a Caſe of
quence, wou'd rather chuſe to rely
Honeſty of ſuch upon whom they
theſe hard Names, than on their ow
withſtanding their boaſted Orthodoxy

ving consider'd the Heads on which the esenters pretend to prove that the Nation te years, that is since the Revolution, is n more licentious, dissolute, immoral, ed and profligate than it was in the times ding it; I hope I have not only taken off unspeakable Grief they lay under on that nt, but by shewing that the Nation is better than it was formerly, giv'n 'em table Joy. But if any Scruples shou'd main, I shall produce an Authority they n to be indisputable; for they them- incomparing these Times with the for- ve these manifestly the Advantage, in

"The Divine Service and Sacraments have been oftner celebrated, and better ented than *formerly*; the catechizing of th hath been more generally practis'd, with greater success; vast Sums have furnish'd by private Contributions to in the Charge of educating poor Chil- in a pious and useful manner, and many r new and noble Institutions of Charity e been set on foot: Societies have been id, and Funds of Charity rais'd, for the gation of the holy Faith, for the pious ation of poor Children, and for the In- se of Christian Knowledg, by plain and l Discourses, distributed among the ner sort in great variety and abundance. hority has often interpos'd for the coun- ncing these excellent Designs". Pag. 18. Pag. 4.

o can imagine that in *Charles* II's Reign, e Men wou'd have had the countenance yal Authority in forming a Society for eformation of Manners; or that most of ulpits of the Nation wou'd not have rail'd

against it as a Puritanical Design, dange
both to Church and State? Or if any had
sum'd to attempt such a thing in Char
Reign, who can doubt but that accordi
the mercy of those times, he had been u
surably fin'd, pillor'd, his Ears crop'd, a
imprison'd during life? This can't be do
since Bishop *Wren*, *Laud's* chief Favo
made it one Article of his Visitation, th
Churchwardens shou'd, in every Parish of bi
cess, enquire whether any Persons presum'd t
of Religion at their Tables, and in their Fami

Dr. Edwards's *brief Remarks on the Bp of* Dublin's *Sermon.*

I am glad to see these Representers con
to this pious Design, since, if Report is
credited, not a few of 'em have rail'd a
it as a pernicious Design.

What reason can we have to apprehe
Increase of Infidelity, when these Repre
assure us, *That the vain Pleas of the seve*
vocates have been particularly consider'd an
ed; and the Bishops (if that Repre
which is publish'd under their Names be
add, *to the Silencing, if not Conviction,*
principal of 'em? And they add, 'That
'ture was founded not many years sin
'defence of the Christian Religion, agai
'its Adversaries; and that many exc
'and useful Sermons have been preach
'publish'd on that occasion; and that
'chial Libraries have been set up for the
'Ministers in the Country, that they
'be the better provided for the Instruc
'those committed to their Charge.'

Pag. 4.

Pag. 6.

There's another thing which I wonde
both Representations came to omit, wh
that the late low Price of Sermons has te
thousands to buy 'em, who wou'd neve
perus'd 'em had they continu'd at the old

Pence; and consequently they must now
e knowing in all that the reading and
g of Sermons can instruct 'em in.
making a Satyr on the conduct of the
, to suppose, that they at present, when
ve all those Advantages which former
anted, are not able to defend Christia-
ut suffer it daily to lose ground, and
e must have recourse to Force and Ig-
; or, in other words, to Persecution
straint of the Press: tho at this time
o Toleration of Infidelity, or Liberty
n behalf of it.

Representation, publish'd in the name
Upper House of Convocation, we find
graph: 'We hope that special Care Pag. 7.
e taken of the Education of young
at the Universities, by providing
Tutors make it their Business to teach
Pupils the Principles of the Christian
ion in the Course of their other Stu-
and endeavour to make 'em serious in
ith a particular Eye to such as are de-
to Holy Orders.'

y are in danger of falling into Infideli-
y are not your illiterate People, but
Univerſity-Education; and therefore
'd be apt to think, that the Compilers
Representation did not believe that
it which relates to the Growth of In-
since they can't but be sensible how
Tutors, generally speaking, make it
usiness to instruct their Pupils in the
les of Christianity: otherwise they
ever have omitted this Paragraph re-
o the Universities; especially since we
find any among the Dissenters to be
with Infidelity: If there are any Infi-
dels,

dels, they have been bless'd with a Uni
Education.

Whoever reflects on the pannick fe
seiz'd the Body of the People on a
the Danger of the Church, tho no
cou'd assign the least reason for it;
the Clergy, who have so great an Influ
ver 'em, had declared the Church to
Danger; and likewise considers that
dom of the Nation has, notwithstand
difficulty of finding new Funds to car
War, of whose end we have no gre
pect, and the heavy Burdens the Peo
voidably lie under, thought fit to give
for the building fifty Churches: I su
ever considers this, will not agree
Pag. 17. Representers in affirming, *That a Sp*
difference and Neutrality in Religion ha
prevail'd, as to become the distinguishi
ter of the Age we live in.

Tho 'tis plain, even by what the
senters own, that the Nation, since
volution, is better than before; yet
they have omitted one grand Reas
since that time, a Spirit of Reforma
so much prevail'd, and that is the T
without which Men cou'd not exerc
great Duty of Morality, of doing
wou'd be done unto.

But because the Toleration has been
ted on in more places than one in this
sentation, I beg leave to say, That
can honour God no other way but
shipping him after that manner they
greeable to his Will, nor dishonour h
than by offering him a contrary Wors
not tolerating Men in doing the first,
cing 'em to do the last, is the greatest

against the Honour of God. And no-
ertainly can be more against the Good
kind, than leaving them, if they chance
r from the National Worship, no o-
oice than being under a constant Course
ecution in this Life, or of being eter-
iserable in the Life to come; and con-
ly this must be comprehensive of all
atever, as being destructive of the two
Laws (of which all others are but Bran-
he Honour of God, and the Good of

can any be sure to avoid this miserable
but by taking up his Religion on Trust,
daring to examine into it; and a
n taken up on course can have but lit-
ence on Mens Lives and Actions: nor
luckiness of the Accident, if Men
hance to light on Truth, make amends
t of that necessary Duty of impartial
ation; which, since God can't demand
ilities, is sufficient to make any Error
r innocent.

ever considers that, in the Reigns be-
Revolution, vast Numbers were not
done, but perish'd most miserably,
y being starv'd, or else by the Disea-
got when crouded in noisom Jails,
t more were forc'd to act against their
nces, can't think he can sufficiently
God for the great Blessing of the Revo-
which put an end to the greatest Wic-
human Nature is capable of, (*viz.* of
nts, contrary to their profess'd Prin-
persecuting Protestants) without
considering the Pressure of the War,
ust long before now have become a
those, who have no other Aim than
to

to extirpate, without distinction
stants of what Denomination soever

As to the remaining part of the
tation, which relates to irreligion
I must beg the Reader's Pardon if
examining of it to another Paper
conclude this with flattering my
have not only wip'd off all the
which have been so plentifully
this Church and Kingdom, with
the pretended late excessive Gro
pious, profane, wicked and imm
ces; but have likewise shewn that
(for which we can't enough praise
Goodness) is wonderfully amend
form'd since the Revolution, even
stances which, upon the strictest S
been cull'd out to prove, that *a D*
piety and Licentiousness has of la
the Face of this Church and Kingdom

FINIS.